A LOOKING-GLASSE FOR Drunkards:

OR, THE HVNTING of drunkennesse.

Wherein Drunkards are vnmasked to the view of the world.

Very conuenient and vsefull for all people to ruminate on in this drunken Age.

Esay 5.22.

Woe vnto them that are mightie to drinke wine, and men of strength to mingle strong drinke.

Printed at London for F.C. 1627.

BRITISH MUSEUM

John Mary

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Chap. I.

Of the great danger of Drunkenneſs.

IT was well ſayd of S. Ierome in his time, that the belly boiling with wine and dainty fare, ſoweth out luſt. The earth the fatter it is made with muck and dung, the more weeds and thiſtles it bringeth forth. So the more our fleſh is pampered with meats and drinks, the more prone it is to ſin and wickedneſſe, and eſpecially to the lothſome ſwinish ſinne of abominable drunkenneſſe: for drunkenneſſe is a moſt pernicious and beaſtly ſinne, very perilous and dangerous.

The moſt ſacred Scripture herein is very copious, 1 Corin. 6. 10. no

drunkards shal inherit the kingdome of God. Prou. 23. 29. 30. 31. 32. 33. 34. 35. Hosea 4. 18. Esay 5. 11. 12. 13. 14. 22. 23. 24. 25. Ioel 1. 5. Gal. 5. 21. Hab. 2. 15. 16. Prou. 2.

Prou. 23. 20. 21. Esay 28. 1. 3. 7.

Heare what Saint Austen saith to this purpose: Drunkennesse is a flattering Deuill, a swæt poyson, and a pleasing sinne, which whosoeuer hath, hath not himselfe which he whosoeuer commits, commits not so much sinne, as that is altogether made sinfull.

S. Basil. Mag. Ser. de ebriet.

Another saith well, heare his words what he saith, That the furious and possessed with an euill spirit is to be pitied, but the drunkard that behaueth himselfe like to the franticke person, is worthy of no pitty, because he serueth the vncleane spirits of his owne accord.

Chap.

Chap. II.

Of the argument that further manifests this to be very dangerous and perillous.

FIrſt argument, becauſe of the dammages that redound to the ſoule of the ſinner. I Argument. Fiue damages to the ſoule.

Firſt, becauſe it ouerchargeth the heart, Luke 21.34. I Damage. Luke 21.34.

Second, becauſe it taketh away the heart, Hoſea 4. 11. by taking away the feare & knowledge of God, making a man vnfit for prayer, or any part of Gods worſhip and ſeruice by defacing the image of God in him Saint Baſil hath a memorable ſaying to this purpoſe: Drunkennesse, quoth he chaſeth away the gifts of the holy Spirit. Smoke driueth away Bees, and drunkards driue away the gifts of the holy Ghoſt. II Damage. Hoſea 4.11. S. Baſil.

Thirdly, becauſe it maketh a man forgetfull of the lawes of God, Prou. 31.4.5. Heare what the Heathen Poet III Damage. Prou.31. Poet Horac. Ser. lib.2. ſat.2.

post saith: When the body, saith he, is surcharged with excessiue diet, it burdens the mind also, and fastneth it to the earth, that portion of that diuine breath.

IV Damage. Fourthly, because it maketh a man mad, foolish, and outragious, Prou. 20. Prou. 20 1. One said well, That when the mind is corrupted by wine, it is like a Charret that hath cast off her Waggener. Another saith, that vices bred in wine doe continue after wine, and that continuall drunkennesse brings the mind to furie. Yea further, he cals it wilfull madnesse.

Isocrat ad Dam. Leo. Chydas apud Plutarch. Seneca lib. 12. Epist. 84.

V Damage. Fiftly, because it maketh the mind as a harbour of lewd thoughts, and reuealeth all secrets, as the old Prouerb hath it, In wine there is truth. In a word, it taketh away vnderstanding, it blindeth the iudgement the affections are ouertaken, the desires intrapped, the thoughts suppressed and all inward parts and powers of the soule perverted and out of order: the Scripture herein is frequent.

Prou. 23. 35. Esay 28. 7. Hosea 7. 5. Syrach 19. 2.

II Argument. Second Argument; because of the many

many mischiefes that betide the bodie of the sinner. Damages to the body.

First, because of the multiplicity of the manifold diseases that doe redound to the body from drinke: For as wet and soggy grounds in the summer time in rainy weather doe ingender multitudes of Frogs and Toads, and other venomous vermine: So doth drunkennes produce and ingender multitudes of diseases in the body of man, as apopleres, falling sicknesses, palsies, dropsies, consumptions, giddinesse of the head, inflamation of the blood and liver, distemper of the braine, depriuation of the sense, and what not: according to that saying, who saith well, That enough is good, and health, and pleasure, but too much is infections and paine, and sicknesse. In a word, the fearfull accidents that doe redound to the body in drunkennesse, bee strange and wonderfull: some being drunke fall and batter their faces, some bruise their bodies, some break their armes, their legs, and many their neckes: in the very acts of

I Damage.

Simily.

S. Chrysost.

drunkenneſſe, whoſe caſes are deſperate, to bee wounded and martyred, ſome in their drunken fits doe ſtab others, though they hang for it when they are ſober, as the old proverb is. To ſhut vp this: by drunkenneſſe the body is infeebled, the ſtrength decayed, the members diſſolued, and the whole body diſtempered and out of order: as the old ſaying goeth, Drunkenneſſe killeth more then the ſword.

Prou.23.29.30 31.32.33.34.35.

II Damage. Prou.23.21. 21.17.

Secondly, becauſe the ſtate of man hereby is impouerished: for the drunkard and glutton ſhall come to pouerty, Prou. 23. 21. 21. 27. And he that loueth wine and oyle ſhall not be rich Experience ſhewes this to be true, that ſuch as ſpend away the time in company-keeping, in reuelling, ryoting, quaffing, roring, ſwaggering, and ſwearing, for the moſt part goe in ragged coates, and hauing had great meanes, haue conſumed all to nothing.

III Damage. Phil.3.19.

Thirdly, becauſe drunkenneſſe is pernicious to a mans family: for a drunkard makes his belly his god,

ſet-

setting lightly by his family, and he becommeth worse then an infidell. 1 Tim. 5. 8.

Fourthly, because it is pernicious to a mans good name: for drunkennesse taketh away a mans good name, and bringeth an ill name upon him. In a word, drunkennesse bringeth discredit to the Gospell. IV Damage. Rom. 2. 24. Phil. 1. 27

Third Argument: on the other side, drunkennesse is most beastly: III Argument.

First, because it maketh a man a beast. One saith well, Drunkennes makes men worse then beasts, for beasts will not by compulsion take more meat or drinke then their need craveth: and therefore drunkennesse and those that inforce others to drink excessively, are in this respect to bee judged worse then asses, and worse then dogs. I Cause. S. Chrysost. Hom. 58. in Mat.

Secondly, because it causeth an ill behaviour in words, even abominable and fearfull swearing and cursing, we seldome see a drunkard but he is a great swearer, it causeth most filthy and beastly communication and talke full of lewdnesse: for there is no filthy talke comes amisse to a II Cause. Isay 28. 7.

a ſwiniſh drunkard, and in geſture he is moſt abominable in ſpewings and vomitings, Hab. 2. 16

Hab. 2. 16.

III Cauſe. Thirdly, becauſe it cauſeth moſt beaſtly and filthy luſts, as the Prophet hath it, Ier. 5 8 9. and though it cannot bee ſaid that euery whoremonger is giuen to drunkenneſſe, yet it may be ſaid that there are no drunkards but they are either giuen ouer, or greatly inclined to whoredome: for Salomon ſaith, when a man is drunke, his eyes ſhall beholde ſtrange women. I remember one hath a memorable ſentence to this purpoſe, drunkenneſſe (ſaith he) in an houre maketh man fit and apt to vncouer thoſe things which he before kept couered for many yeares.

Ier. 5. 8.

Gen. 19. 32. 33 34. 35. Prou. 23. 33.

S. Hier. in Epiſt. ad Nepotian.

Fourthly, becauſe drunkenneſſe is moſt accurſed and damnable, that it is ſo, it is manifeſt in theſe places of Scripture: Prou. 23. 29. 30. 31. 32. 33. Eſay 5. 11. 12. 13. 14. 22. 24. 25. Ioel 1. 5. Hab. 2. 15. 16. Luk. 5. 16. 1 Cor. 6. 10. Gal. 5. 21.

Eſay 28. 1. 3 7. 8

Chap.

Chap. III.

OF the vses to be made of these, a word or two briefly.

First vse, Luke 21.34. Take heed to your selves, lest at any time your hearts bee ouercharged with surfetting and drunkennesse. Not to stand long on this, let these two things serue for the illustrating of this, viz. the causes of these beastly sinnes, and the meanes to preuent them. Of these briefly and in order, and first for the first. I Vse. Luke 21.34.

The cause hereof are diuers. The first cause is the immoderate and excessiue disordered drinking of too much wine, beare, ale, or any other matter whatsoeuer, more then nature will beare, or more then necessitie or honest mirth requireth. This is one cause. The causes of drunkennesse diuers. I Cause.

The second cause is infidelity, in not beleeuing the threatnings of God denounced against drunkards, either to be true, or at least to be deferred, or else though they may be- II Cause.

leeue

léeue them in euill manner, yet not apply them to themselues particularly.

III Cause. Thirdly, Custome in sinning in this sin of drunkennesse, being so wedded vnto it, that they cannot tell how to leaue it, neither is it possible to draw them from it, Ier. 13. 23.

IV Cause is the Deuill, the reason is manifest. Fourth cause is from the Deuill, for the Deuill is a principall cause of drunkennesse: first, because hee is the author of all euill: secondly, because drunkennesse is called a worke of darknesse in this respect, because it is practised in the kingdome of darknesse, whereof the Deuill is the Prince.

V Cause. Fifth is, men be the cause of drunkennesse by prouocation, and this is

I Way. done two wayes: First, by inticing

II Way. and alluring others to drinke more then shall doe them good Secondly, by compelling men to drinke more then they are able, which is most damnable.

VI Meanes. Sixtly, by drinking of healths to such a man, or such a friend, whereby they take it in hye disgrace, and take occa-

occasions to quarrell if the healthes bee not obserued. And thus when none of the former will preuaile, and when a man pleads in this kind, that he can drinke no more, without great hurt to himselfe, then the drunken rout will wind him in, by drinking healths to one great personage or other.

The meanes to preuent drunkennesse are diuers. The meanes many.

First meanes, is to haue a speciall care to vse the good creatures of God moderately, and take heed diligently that we neither oppresse nature, nor exceed the bounds of lawfull necessity and honest mirth, Pro. 23.2. I Meanes. Prou. 23.2.

Second meanes is, wee must bee watchfull against the Deuils temptations, and keepe our selues in sobriety, and not giuing our selues ouer to all licentious looseneſſe, see 1 Pet. 5.8. II Meanes. 1 Pet. 5.8.

Third meanes is, we must haue a speciall care to refraine bad company, and the drunken rout, which are very dangerous, as Salomon saith, Prou. 23.19.20. III Meanes. Prou. 23.19.20.

Fourth

Fourth meanes is to abstain from drunken places & take hæd of haunting Tauernes Innes, and Alehouses which are occasions of drunkennesse, for whosoeuer will auoyd the sinne, must auoid the occasions which lead thereunto: it may be truly said, the way to the alehouse is the drunkards path, Prou. 4. 14. 15.

Prou. 4. 14. 15.

II Vse. Second vse briefly, Habak. 2. 15. Vnto him that giueth his neighbour drinke, that putteth the bottle to him, maketh him drunken: oh miserable and deflowered estate of all those accursed wretches that compel others to be the very vassailes of the deuill, by forcing them to the most beastly and accursed sinne of drunkennesse. Woe, woe be vnto them, whosoeuer they be. We ee reade in

Hest. 1. 7 8. Hester of a great Heathen king who had appointed to all his officers of his house that they should doe according to euery mans pleasure, not to compell any to drinke. Oh would to God it were so in England. But now euery sharke and shak ragge rogue and rascall, if they spye one

in

in their company that cannot and will not drinke, they will vse many inticements and allurements to wind him in, if so be for all this hee wil not yeeld to their swinish fellowship, they will compell him to drink: so that I may truly say, that the deuill is turned Brewer. See Drunkards cup, pag. 17. lin. 33.

What shall I say? I dare be bold to say that all such that vse to pursue and haunt after this beastly sinne of drunkennesse, and compell others thereunto, are all the very slaues & vassailes of the deuill, and dying without repentance, their end will be destruction and damnation. Phil. 3.19. Luke 13.3.5.

I say no more, not to stand long. In a word, their estate is most miserable, that compell others to drinke. The reasons be manifest.

First, because whosoeuer maketh another man drunke, giueth occasion to his brother to fall and stumble at his euill example. 1 Reason.

Hee giueth offence contrary to Gods commandements, which forbid 1 Cor. 10.31.32. Mat. 18.7.

bid the giuing of scandals, 1 Corinthians 10.31.32.

O let all such remember this saying, Woe bee vnto them by whom the offence commeth, Matth. 18.17. Mark.9.42. Rom.14 21.

II Reason. Second reason, because whosoeuer maketh another man drunke, is accursed of God himselfe. Woe vnto him that giueth his neighbour drink, that is excessiuely, and in extreames, that putteth thy bottle to him, driuing him to drinke immoderately, and maketh him drunke also, that thou maist looke on his nakednesse. Habak.2.15. Hab.2.15.

III Reason. Third reason, because they that make another drunke, whether it be by compulsion allurements, commixions, or any other deceitfull meanes whatsoeuer, is accessary to his brothers sinne and partner with him in his drunkennesse, though hee who made him drunke be not drunk himselfe. In a word, all those that consent to make others drunke, and reioyce to haue it so, and yet will not be seene to haue a hand in it, all these

shall

shall be partakers of their plagues and punishment, which is due vnto the drunkard himselfe. Reu. 18.4. Reu.18.14.

Fourth reason, because it is iust with God, that those that make others drunke, and delight therein, shall fall into euill. Prou.28. 10. IV Reason. Prou.28.10.

It oftentimes falls out, that those who go about to make others drunk, are made drunke themselues. Suppose it be so, or not so, yet God will meet with him, with some horrible and dreadfull iudgement here in this life, much more remaineth for them in hell hereafter: for most certaine it is, that mischiefe will fall vpon their owne heads. Psalm. 7. 16. & 9. 15. & 10.2. Psal.7.16.

Ioel 1. 5. Awake yee drunkards, weepe and howle. III Vse.

Briefly to close vp this, there bee fiue things that will affright and waken all beastly drunkards, and make them weepe and howle most bitterly, viz. 1 The houre of death. 2 The terror of an euill conscience. 3 The day of iudgement. 4 Dolefull paines of hell. 5 The losse of the ioies of heauen.

5.

Onely a few words of ſome of thoſe

And firſt, the examples of ſome few that haue bin ſurpriſed by death in their beaſtly ſinne of drunkenneſs, the Scriptures herein is frequent.

A man in his drunkennelle was ſuddenly ſlaine, 2 Sam 13.18. Ela the King of Iſrael, drinking himſelfe drunke, was ſlaine at the inſtant by Zymry Captaine of his Charret, 1 King. 19.8.9. We reade of Belſhazzer, that in the midſt of his carouſing there was a hand writing ſcene on the wall againſt him, and the very ſame night he was ſlaine Dan. 5.2.3 4 5.&c. Holofernes being drunke, had his head cut off by a woman Iudith 12.10. 13.2. 8.9. Simon with his two ſonnes being likewiſe inuited to the banket of Ptolomy, were in their drunkennes murthered, 2 Mac. 16.15.16. It is recorded of one Domitius, that he ſo ouercharged his ſtomacke with meat and drink at ſupper, that he preſently dyed.

Euſeb. Eccleſ. Hiſt.

Greg. of Tours.

Childerick a Saxon glutted himſelfe ſo full of meat and drinke ouer night,

night that in the morning hee was found choakt in his bed.

There was a Poet in Rouergue neare Milliane, who dining with a rich Farmer, for his yeares dinner, fed himselfe so gluttonously that his belly burst, and he died most fearfully and suddenly. Theod. lib. 2. cap. 3. 4.

Alexander the great inuiting diuers of his fauorites and Captaines to supper, prouided a crowne worth fiue hundred crownes, for him that could drinke most: there was one aboue the rest drunke foure stoues of wine, and so wonne the crowne, but lost his beastly life with ouerdrinking himselfe, and 41 of his drunken companions died with him for company. Cleonicius King of Lacedemonia, ouerwhelmed himselfe with carousing, and became senselesse. Plutarch. Theat. lib. 2. cap. 3. 4.

Hearken, O hearken, all ye beastly drunken rout, that call drunkennesse good fellowship, you braue lads and drunken sparkes of the world, that will fore and be iouiall, ramble and randezuous in carousing and quaffing till you be as drunken as

swine, as wise as a goose, and as franticke as a bedlam: Oh that all beastly drunkards would thinke seriously of these fearfull examples, and all those that betide drunkards in the like kind, and speedily forsake their drunkennesse. All those drunkards thought themselues, I dare boldly say, as wise as any drunkard that now is, and yet we see how suddenly they were surprised by death. Oh swinish drunkard, how darest thou persist in thy beastly drunkennesse, seeing thou maist bee dead before thou be sober, and so be depriued of the ioyes of heauen. S. Austen saith well, in what faults a man is found when he dyeth, of them he shal be iudged at the last day. Rom. 2. 6. Reu. 20. 12. 13. 22. 12. Luke 18. 17. 12. 2. Marke 4. 21. Mat. 10 26.

The day of iudgement terrible to all beastly drunkards.

Heare what S. Bernard saith, A cleare heart shall more auaile at that day, then a subtle tongue, and a good conscience then a full purse because the Iudge will not bee deluded by words, nor bribed by gifts Oh how terrible and fearfull will the dread-

full

full day of iudgement be vnto thee, Reasons diuers.
oh beastly drunkard, it shall not a- I Reason.
uaile thee to run away, for thou shalt
appeare naked before the iudgement
seat of Christ. Rom. 14. 10. 11. 12.
2 Cor. 5. 10. Oh cursed drunkard, II Reason.
it shall not auaile to deny thy sinnes,
for the bookes of euery mans consci-
ence shall be opened, and the euidence
of euery mans doings made mani-
fest Dan. 7. 9. 10. Reu. 2. 12. 13.

Oh miserable wretch, it shall not III Reason.
profit thee to endeuor to beguile the
Iudge, for Christ knoweth all men,
and needeth not that any should te-
stifie of men. Iohn 2. 25.

Oh poore creature, it shall not a- IV Reason.
uaile thee to trust in thy riches and
treasures, for the earth with all the
riches and workes thereof, shall bee
burnt vp. 2 Pet. 3. 7. 10.

Oh miserable drunkards, what
will become of you at that dreadfull
day, for to hide you it will be impos-
sible, to appeare it will be intollera-
ble. Even being at sea, seeing some Simily.
mighty tempest approaching, are a-
fraid when it beats on the ships, it

makes

makes them amazed: but when they beginne to sinke, oh what crying and scriching will there be among them. Oh beastly drunkard when death shall breake the ship of your bodies, and convent you before Christs tribunall seat: oh then you will be mightily astonished and affrighted, but when they begin to sinke into hells

Esay 51.17. 22. Hab. 2.16. torments, oh what howling, what scriches and lamentable cryes will you send forth, where you shall bee compelled to drink the dregs of Gods wrath, even to the bottome: in hell you shall have a pound of sorrow for every dram of pleasure in this life. Oh cursed drunkard, thou that canst scarce have a groat in thy purse, but it is as it were on fyre till thou hast spent it and drowned it in the good liquor, as the proverb is. Oh beastly drunkard, when thou art drowned in the ocean of hels torments, thou shalt Dives like, bitterly cry out for one drop of water to coole thy tongue, and goe without it Luke 16.

Oh miserable wretch, thou then wilt wish that thou hast cryed out thy

thy eyes with weeping and sighing, thy lungs in peeces in sorrowing: then thou shalt curse the time that euer thou sawst the face of thy iouiall and boon companions, whom thou hast beene quaffing, carousing and soring withall here in this life. Oh miserable caitiffe, thou shalt curse then the time that euer thou wast borne, or that thou hadst beene borne a dog, or a toad, for then thy miseries should haue an end, but that shall neuer be.

Oh that all the reuell rout of beastly drunkards, would seriously thinke of this, before they be hurryed by deuils into hell, where their bed shall bee a red hot gridyron, legions of damned ghosts your best sights your dyet shall bee griping hunger, and famine intollerable there your drink shall be lakes of fire and brimstone, your muscke shall be howling and weeping, and gnashing of teeth, in the company of deuils for euermore. Mat. 25. 41. 46. Marke 9. 44. 46. 48.

FINIS.